Vol. XI. No. 12. MARCH, 1897.

THEOSOPHY

A MAGAZINE DEVOTED TO

The Theosophical Movement, the Brotherhood of Humanity, the Study of Occult Science and Philosophy, and Aryan Literature.

FOUNDED IN 1886 UNDER THE TITLE OF "THE PATH," BY

WILLIAM Q. JUDGE.

CONTENTS:

1.	The Screen of Time	E. T. H.	353
2.	Cyclic Impression and Return and Our Evolution	W. Q. J.	359
3.	On the Mountain	Cavé	363
4.	Some Reflections on Music	E. C. Mayer	364
5.	A Student's Notes and Guesses	X. R.	367
6.	Thoughts Suggested by the Scientific Theory of Evolution	H. B. Mitchell	370
7.	Literary Notes		376
8.	Mirror of the Movement		377
9.	Preliminary Report—Crusade		378

E. T. HARGROVE, Editor.

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Lâo the Master said: Scholars of the highest class do not strive for anything, those of the lowest class are fond of striving. Those who possess in the highest degree the attributes of the Tâo do not show them; those who possess them in a low degree hold them fast and display them. Those who so hold them fast and display them are not styled Possessors of the Tâo and Its attributes.—*Chhing Chang Ching, ch. II, v. i.*

THEOSOPHY.

VOL. XI. MARCH, 1897. No. 12.

The Theosophical Society, as such, is not responsible for any opinion or declaration in this Magazine, by whomsoever expressed, unless contained in an Official Document.

Where any article or statement has the author's name attached, he alone is responsible, and for those which are unsigned the Editor will be accountable.

THE SCREEN OF TIME.

THE Theosophical Crusaders left Colombo for Australia on the 14th of December on board the P. & O. mail steamer *Oceana*. The heat in Ceylon had been excessive, which the heavy rains had by no means lessened, so the cool winds met with after the first two or three days out were most welcome. Up to the time of writing the voyage has been uneventful. The chief subject of conversation among the passengers has been Theosophy, as the result of a well-attended meeting held in the first class saloon on the evening of the 21st. Several passengers formally requested lectures on Reïncarnation and Karma, the captain's permission was gladly given, and the meeting was held accordingly. Every one pronounced it an immense success. Good questions were put, all in a friendly spirit.

To-morrow, Thursday, the 24th, the *Oceana* should reach Albany, and Adelaide on the following Sunday. The Crusaders will then visit Melbourne and Sydney, cross the sea once more to Auckland, and from there will probably start on their homeward journey to San Francisco by way of Samoa and Honolulu. China and Japan will in that case be reserved for future Crusades. Now there is not sufficient time in which to do the work in those countries justice, for the Convention of the Theosophical

Society in America draws near, and before that takes place Mrs. Tingley has to lay the foundation stone of the School for the Revival of the Lost Mysteries of Antiquity. The party will thus reach California by the second week in February.

* * * * * *

Passing from the activities of the future to the work already accomplished, the mind naturally reverts to India as the land last visited and as the scene of so many Theosophical campaigns in the past. Confining one's self to this century and to the work of the Theosophical Society, Madame H. P. Blavatsky undoubtedly occupies the most prominent position as a laborer in that field. She aroused the slumbering interest of the Indians in their ancient religions, philosophies and sciences, while working primarily for the cause of brotherhood. She did her utmost to broaden the minds of those natives of India who were inclined to narrowness on religious questions, and in order to show the universality of truth and the immense antiquity of "western" * religious systems, she wrote a series of learned articles in her magazine on prehistoric America under the title "A Land of Mystery." † So long as she resided in India and supervised the work, all went well; but as soon as she left the country, activity subsided and the movement slowly degenerated. In later years and after her death, interest in Theosophy was temporarily revived among the Hindu population, but on an unpractical and unhealthy basis. This sudden revival was swiftly followed by a reaction which brought Theosophy in India lower than it had ever been before, in fact to the point of extinction. For the revival had been caused by the erroneous identification of Theosophy with one of many Hindu sects; and by the propaganda of an astonishing egotism which momentarily impressed some people, until they paused to think. Theosophy, the wisdom of the ages and the doctrine of the heart, was converted under these auspices into a dry system of intellectual gymnastics which chiefly consisted of crowding man and the universe into diverse pill-boxes, carefully labelled, classified, stored. If a certain amount of emotionalism was evoked in the process, it was because some people have a faculty of shedding tears, or of otherwise perorating, over a bone of the extinct moa bird—or anything else on demand. And if in addition unlimited flattery was lavished upon anything and everything, from the fold of a turban to the conception of Mahadev, which would best please the audience of the evening, this again could be accounted for on very common place grounds. No wonder that interest in Theosophy languished, and that

* In the early days of the Theosophical Society its members were regularly initiated, receiving passwords, etc. Those who know those passwords should note that to India, America is the "East."

† *Theosophist*, Vol. 1, pp. 159, 170, 224, 277.

the more enlightened Hindu, who is not a fool in any case, came to the conclusion that he could not get assistance, much less instruction, from a source so transparently shallow, though noisy.

It was clear, even from a distance, that the theosophical movement in India sadly needed to be set once more upon the firm foundation established by Madame Blavatsky, and that another effort would have to be made to erect the superstructure of practical work which she had so longed to see a living reality. So the visit of the Crusade to India, under the leadership of Mrs. Tingley, was an absolute necessity, if the early efforts of Madame Blavatsky for India were not to be wasted. And the way in which Mrs. Tingley grasped the situation on her arrival there was an experience not to be forgotten. I well know how easy it would have been for her to have outdone any teacher known to the Indian people as an exponent of their ancient *Gupta Vidya* or secret wisdom; how triumphantly she could have passed from city to city as a sage possessing *siddhis*, spiritual powers, recognized as such by all who believed in the divine possibilities of the human soul. And how different was her work! No reference was made to powers or secret teachings; the very appearance of possessing unusual knowledge was avoided, and the whole force of this wonderful woman's mind was turned to the task of establishing the theosophical movement on a firm basis of practical brotherhood and of practical work for humanity. No attempt was made to proselytize: the Hindus were advised to remain Hindus and turn to their own priests for teaching on religious subjects; the Mohammedans were told the same thing, as were the Christians and the Jains; but all were urged to be tolerant of each other's beliefs and to sink differences of form in a common work undertaken for their country and the whole world. Much was done in this way to heal existing breaches between Mohammedans and Hindus and the small but powerful Christian community.

What wonder that the Crusade met with immense success, or that Mrs. Tingley has left behind her countless friends who stand ready to assist her at any time in whatever she may undertake for India! Because the people of India are not slow to appreciate sterling qualities. They are wonderfully intuitive as a rule; quick to sense weakness or recognize strength; with acute intellects capable of catching the point of an argument more swiftly perhaps than any other race. This is a generalization, just as it might be said generally that many Indians lack enterprise and originality though it should be remembered in their favor that the climate of their country almost prohibits continuous exertion. Now that a union has been established of these great qualities of the Indians and of the peculiar characteristics of the Americans, a force must be generated in time that will overcome everything in its path, theosophically speaking.

At all the meetings of the Crusade in India, both public and private,

great stress was laid on the fact that its work had no political or religious bearing, and that brotherhood and a practical expression of brotherhood was its only aim. This avoidance of religious topics naturally led to criticism from those who would in any case have criticised. It was said that the teaching of the Crusaders was "materialistic." A feeble criticism, in truth, but worthy of a moment's examination because of its implications. In the first place, what is true spirituality? Is it made up of white clothes, colorless skin, adorations of a far-off "principle"; of expressions of devotion to man, or of appeals to other men to feel the same abstract and impalpable devotion? Dry intellectualism cannot be spiritual: then is it not possible that true spirituality is synonymous with true brotherhood—with all which that involves? Spirituality, to be worth anything, must express itself outwardly; must be made practically useful. It should be manifest in the most material and ordinary acts of life. Beginning on that plane—being firmly established there—it should then be taken up into all the realms of action. But what folly to seek to obtain or to give knowledge and power unless the first "portal"—as the Buddhist scriptures call it—the "key of charity and love immortal," has been passed. With love and compassion the universe is conquerable; without love a man were better dead. Such has been the teaching of every great Theosophist, Eastern as well as Western. But in the East, in the ordinary acceptation of that term, love has been too frequently allowed to remain a dreamy, metaphysical conception, as many Indians readily admit. That is one reason why they so cordially welcomed Mrs. Tingley's large-hearted efforts to inspire their countrymen with an appreciation of true philanthropy and tolerance, for they at least are aware of the futility as well as the danger of all talk of "occultism" until that broad, wise love is alive in the hearts of men which alone brings lasting knowledge, power, self-control, discretion, and finally illumination.

So must the work be carried on in India for many years to come. That it will be successful no one doubts who has seen what a brief effort accomplished. It is a work in which Mr. Judge was profoundly interested. He loved India as few have ever loved that country; but he well knew that in his day the time had not yet come to work there with large effect. He did what he could to keep up the connection between India and America, succeeding admirably in that, as this Crusade has testified. He worked for the future, and the future will show that his efforts have been more than justified already. E. T. H.

S. S. OCEANA, NEARING ALBANY, *December 23, 1896.*

The work of the Crusade in Australasia was undoubtedly a brilliant success, due in large measure to the devotion and self-sacrifice of the members who prepared the way for its labors.

On the 24th December the *S. S. Oceana* reached Albany, W. A. Brother Wilton Hack came on board there, having travelled from beyond Coolgardie—many hundreds of miles away—to do so. He was naturally most welcome and at once became a "Crusader" in his turn.

Adelaide, S. A., was reached on the 27th. That night was spent on shore and the rest of the journey to Melbourne was made by rail. The *Oceana* encountered a most severe storm on leaving Adelaide, which the Crusaders thus escaped. On the evening of the 31st a public meeting was held in Melbourne which was very well attended considering that the New Year holidays and a serious strike of engineers effectually engrossed the attention of the general public. Further meetings were held in the Menzies Hotel, the last being conducted by H. T. Patterson after the rest of the party had left for Sydney. At this meeting he formed a strong Centre, soon destined to blossom into a duly constituted Branch.

The Crusaders arrived in Sydney on January 5, 1897. They were greeted at the station by the members of the Sydney Branch with the utmost enthusiasm. It seemed as though they were shaking hands with life long friends. A members' meeting on the 6th was followed by a crowded public meeting in the Protestant Hall on the evening of the same day. Long interviews and reports appeared in the local press, in all cases couched in the friendliest terms. A reception was held in the Australia Hotel on 7th, for members and their friends. Then on the 9th another public meeting was held in the Protestant Hall, more crowded than the first. The audience continually showed their appreciation by prolonged applause, particularly after Mrs. K. A. Tingley's inspiring address. Next day there was a large meeting of the Esoteric School, and on the 11th a Brotherhood Supper was given to the poor of Sydney in the Temperance Hall. On Tuesday the 12th the annual Convention of the Theosophical Society in Australasia was held. The most perfect unanimity characterized its proceedings. Mrs. K. A. Tingley was elected Corresponding Secretary for life; C. F. Wright was elected Recording Secretary; E. A. Neresheimer, Vice President; and E. T. Hargrove, President.

On the 13th the Crusaders left Sydney for Auckland on the *S. S. Rotomahana*. It was with sincere regret that they bade farewell to their many friends and faithful associates in Sydney. It is best to avoid the mention of names in the record of this Crusade, but it is not possible to leave unrecorded the splendid work of T. W. Willans, President of the New South Wales Division of the T. S. in A.; nor the labors of Mrs. E. Minchen, the President of the Sydney Branch, nor of the energetic Secretary, Brother Smith. The movement in Australia is certainly in the best of hands.

On the morning of the 18th, the Crusaders arrived in Auckland.

Kind friends welcomed them, as in Sydney. A reception that evening was followed by a public meeting on the 19th in the City Hall, which was crowded with an enthusiastic audience. On the evening of the 21st another big public meeting was held in the same hall. All Auckland was talking about Theosophy. The interest was intense.

The 22d was a busy day. A meeting of the Esoteric School in the afternoon; then a Brotherhood Supper; then a private meeting at the hotel, and the necessary arrangements for departure on the 23d for—home. On the 23d the party embarked on board the *S. S. Alameda* for San Francisco. But mere embarkation did not abolish public meetings, and on the evening of the 26th addresses on Theosophy were delivered to the first saloon passengers at their urgent request.

At Samoa, where the *Alameda* stopped six hours on the 27th, one of the leading native chiefs came on board and expressed himself as anxious to join the Society. He said that most of his followers would do so as soon as he explained to them the nature of the movement.

A meeting in the steerage on February 3d showed that almost more interest was felt among the passengers there than in the first saloon. This experience was by no means unique of its kind.

At Honolulu, on the 4th, an old comrade and friend was unexpectedly met with in the person of "G. Hijo," who had travelled all the way from New York to greet the Crusaders. It would be difficult to describe the welcome he received. He brought nothing but the best of news from America which direct experience has since then amply verified. Yet another meeting was held in the first saloon of the *Alameda* on the 9th, and then on the 11th we reached San Francisco, we reached *home*—or so it seemed, if a wide continent does still divide us from the Headquarters of the movement.

Being in San Francisco, every second counts as it does in few other places in the world. So these concluding remarks must be brief and very hastily penned. Needless to say that our welcome here was cordial; that we were glad to meet once more the workers who have given Theosophy on the West Coast the position it now occupies.

There remains to be said but a few words of special thanks. It is out of the question to name all those who have carried on the movement in America during the absence of the Crusade. Those who have done most would say that it has been the loyalty, the devotion and the energy of the large majority of members which has made their special services possible. One name at least will spring to the minds of all as a pillar of strength and steadfastness. But it is my special province as the editor of this magazine to state that but for the unceasing zeal and stability of J. H. Fussell it would have been most difficult to have continued issuing THEOSOPHY during the past

eight months. How well he has done his work every reader knows. I am sure that all will join with me in most cordially thanking him for his splendid services to the cause. Words of thanks are poor recompense at any time, but when heart-felt appreciation goes with them as in this case, they may perhaps live as a memento of good work well done.

E. T. HARGROVE.

SAN FRANCISCO, *February 13, 1897.*

CYCLIC IMPRESSION AND RETURN AND OUR EVOLUTION.

(*Concluded.*)

WHO are we? Where are we going? Where have we come from? I told you that the old Egyptians disappeared. If you inquire into Egyptian history, the most interesting because the most obscure, you will find, as the writers say, that the civilization seems to rise to the zenith at once. We do not see when it began. The civilization was so great it must have existed an enormous length of time to get to that height, so that we cannot trace it from its beginning, and it disappears suddenly from the sky; there is nothing of it left but the enormous remains which testify to these great things, for the ancient Egyptians not only made mummies in which they displayed the art of bandaging that we cannot better, but they had put everything to such a degree of specialization that we must conclude they had many centuries of civilization. There was a specialist for one eye and a specialist for the other, a specialist for the eyebrow, and so on. In my poor and humble opinion, we are the Egyptians.

We have come back again, after our five thousand or whatever years' cycle it is, and we have dragged back with us some one called the Semitic race, with which we are connected by some old impression that we cannot get rid of, and so upon us is impinged that very Semitic image. We have drawn back with us, by the inevitable law of association in cyclic return, some race, some personages connected with us by some acts of ours in that great old civilization now disappeared, and we cannot get rid of it; we must raise them up to some other plane as we raise ourselves.

I think in America is the evidence that this old civilization is coming back, for in the theosophical theory nothing is lost. If we were left to

records, buildings and the like, they would soon disappear and nothing could ever be recovered; there never would be any progress. But each individual in the civilization, wherever it may be, puts the record in himself, and when he comes into the favorable circumstances described by Patanjali, an old Hindoo, when he gets the apparatus, he will bring out the old impression. The ancients say each act has a thought under it, and each thought makes a mental impression; and when the apparatus is provided, there will then arise that new condition, in rank, place and endowment.

So we retain in ourselves the impression of all the things that we have done, and when the time comes that we have cycled back, over and over again, through the middle ages perhaps, into England, into Germany, into France, we come at last to an environment such as is provided here, just the thing physically and every other way to enable us to do well, and to enable the others who are coming after us. I can almost see them; they are coming in a little army from the countries of the old world to endeavor to improve this one; for here ages ago there was a civilization also, perhaps we were in it then, perhaps anterior to the ancient Egyptians. It disappeared from here, when we do not know, and it left this land arid for many thousands of years until it was discovered once more by the Europeans. The ancient world, I mean Europe, has been poisoned, the land has been soaked with the emanations, poisoned by the emanations of the people who have lived upon it; the air above it is consequently poisoned by the emanations from the land; but here in America, just the place for the new race, is an arable land which has had time over and over again to destroy the poisons that were planted here ages and ages ago. It gives us a new land, with vibrations in the air that stir up every particle in a man who breathes it, and thus we find the people coming from the old world seeming to receive through their feet the impressions of an American country. All this bears upon our civilization and race.

We are here a new race in a new cycle, and persons who know say that a cycle is going to end in a few years and a new one begin, and that that ending and beginning will be accompanied by convulsions of society and of nature. We can all almost see it coming. The events are very complete in the sky. You remember Daniel says, "A time, half a time, and a time," and so on, and people in the Christian system have been trying to find out the time when the time began, and that is just the difficulty. We do not know when the time began. And the only person who in all these many years has made a direct statement is Madame Blavatsky, and she said, "A cycle is ending in a few years, you must prepare." So that it was like the old prophets who came to the people and said, "Prepare for a new era of things, get ready for what you have to

do." That is just what this civilization is doing. It is the highest, although the crudest, civilization now on the earth. It is the beginning of the great civilization that is to come, when old Europe has been destroyed; when the civilizations of Europe are unable to do any more, then this will be the place where the new great civilization will begin to put out a hand once more to grasp that of the ancient East, who has sat there silently doing nothing all these years, holding in her ancient crypts and libraries and records the philosophy which the world wants, and it is this philosophy and this ethics that the Theosophical Society is trying to give you. It is a philosophy you can understand and practice.

It is well enough to say to a man, Do right, but after a while, in this superstitious era, he will say, Why should I do right, unless I feel like it? When you are showing these laws, that he must come back in his cycle; that he is subject to evolution; that he is a reincarnated pilgrim soul, then he will see the reason why, and then in order to get him a secure basis, he accepts the philosophy, and that is what the Theosophical Society and the Theosophical movement are trying to do. It was said the other day, in speaking of a subject like this, that the great end and aim is the great renunciation. That is, that after progressing to great heights, which you can only do by unselfishness, at last you say to yourself, "I may take the ease to which I am entitled." For what prevails in one place must prevail in another, and in the course of progress we must come at last to a time when we can take our ease, but if you say to yourself, "I will not take it, but as I know this world and all the people on it are bound to live and last for many thousand years more, and if not helped perhaps might fail, I will not take it but I will stay here and I will suffer, because of having greater knowledge and greater sensitiveness"—this is the great renunciation as theosophy tells us.

I know we do not often talk this way, because many of us think that the people will say to us at once when we talk of the great renunciation, "I don't want it; it is too much trouble." So generally we talk about the fine progress, and how you will at last escape the necessity of reincarnation, and at last escape the necessity of doing this or that and the other, but if you do your duty, you must make up your mind when you reach the height, when you know all, when you participate in the government of the world—not of a town, but the actual government of the world and the people upon it—instead of sleeping away your time, you will stay to help those who are left behind, and that is the great renunciation. That is what is told of Buddha, and of Jesus. Doubtless the whole story about Jesus, which cannot be proved historically to my mind, is based upon the same thing that we call renunciation. He was crucified after two or three years' work. But we say it means that this being divine resolves he will crucify himself in the eyes of the world, in the

eyes of others, so that he can save men. Buddha did the same thing long before Jesus is said to have been born. The story that he made the great renunciation just means that which I have been telling you, instead of escaping from this horrible place, as it seems to us. For this is indeed horrible, as we look at it, surrounded by obstructions, liable to defeat at any moment, liable to wake up in the morning after planning a great reform, and see it dashed to the ground. Instead of escaping all that, he remained in the world and started his doctrine, which he knew at least would be adhered to by some. But this great doctrine of renunciation teaches that instead of working for yourself, you will work to know everything, to do everything in your power for those who may be left behind you, just as Madame Blavatsky says in the *Voice of the Silence*, "Step out of the sunshine into the shade, to make more room for others."

Isn't that better than a heaven which is reached at the price of the damnation of those of your relatives who will not believe a dogma? Is this not a great philosophy and a great religion which includes the salvation and regeneration, the scientific upraising and perfecting of the whole human family, and every particle in the whole universe, instead of imagining that a few miserable beings after seventy years of life shall enter into paradise, and then they look behind to see the torments in hell of those who would not accept a dogma?

What are these other religions compared with that? How any man can continue to believe such an idea as the usual one of damnation for mere unbelief I cannot comprehend. I had rather—if I had to choose—be an idolator of the most pronounced kind, who believed in Indra, and be left with my common reasoning, than believe in such a doctrine as that which permits me to suppose that my brother who does not believe a dogma is sizzling in hell while I, by simply believing, may enjoy myself in heaven.

Theosophists, if they will learn the doctrine and try to explain it, will reform this world. It will percolate everywhere, infiltrate into every stratum of society and prevent the need of legislation. It will alter the people, whereas you go on legislating and leaving this world's people as they are, and you will have just what happened in France. Capitalists in that day, in the day of the revolution—that is the royalists—oppressed the people. At last the people rose up and philosophers of the day instituted the reign of reason, and out of the reign of reason—mind you they had introduced there a beautiful idea of mankind, that idea struck root in a soil that was not prepared—came the practice of murdering other people by the wholesale until streams of blood ran all over France. So you see if something is not done to raise the people what the result will be. We have seen in Chicago the result of such acts,

the mutterings of such a storm if the theosophical philosophy—call it by any other name you like—is not preached and understood. But if these old doctrines are not taught to the race you will have a revolution, and instead of making progress in a steady, normal fashion, you will come up to better things through storm, trouble and sorrow. You will come up, of course, for even out of revolutions and blood there comes progress, but isn't it better to have progress without that? And that is what the theosophical philosophy is intended for. That is why the Mahatmas we were talking about, directing their servant H. P. Blavatsky, as they have directed many before, came out at a time when materialism was fighting religion and was about getting the upper hand, and once more everything moved forward in its cyclic way and these old doctrines were revivified under the guidance of the theosophical movement. They are doctrines that explain all problems and in the universal scheme give man a place as a potential god.

WILLIAM Q. JUDGE.

ON THE MOUNTAIN.

I WENT up into the mountain to commune with my own heart, and stood there looking at the stars. It was still, there; so still, I heard the inner voices, and felt the unseen presences. One came to me whose face I knew, and said:

"Look forth upon the earth below. What seest thou?" And following the pointed finger of my Master, I saw one little distant spot which, as I gazed, became a glow of brilliant golden light.

From this long rays went forth, and wherever these rays touched, another fire sprang up. And as I looked about me in wonder, light answered light until the whole world seemed aflame. I heard my Master's voice.

"I sent for thee to come up into the mountain to learn this thing. Lo! all this illumination from one pure devoted heart, working unknown, careless of results, loving the work for the work's own sake, with eyes fixed ever higher."

And as I came down from the mountain I whispered to my heart, "In the fulness of time," and the inner voices answered me murmuring in the night wind, issuing from the hushed trees and flowers which always understand, "The time *is* full."

CAVÉ.

SOME REFLECTIONS ON MUSIC.

In tracing back the history of music as an art, one is baffled at every step, finding it most difficult to get any definite ideas regarding the nature of ancient music. This arises from the fact that so few works are extant, which deal with this subject.

The ancient civilizations possessed a knowledge of music, architecture and mathematics far superior to ours. We may conclude, therefore, that when the Libraries at Alexandria were destroyed, many valuable treatises on music may have been numbered amongst the works which were either burned or taken away and concealed by the adepts.

Music was so intimately associated with the old mysteries and magic that it would have been extremely dangerous to have left full knowledge of it open to the world, and when darkness settled over the early Christian centuries it veiled the music of the period as well.

It is interesting to note in connection with this fact, that in later years, the first enlightenment regarding music came to the world through the monks. In the fourth century we read of Pope Sylvester of Rome, instituting a singing school. Later on, Ambrose, Archbishop of Milan, and Gregory, gave out more information ; they constructed the authentic and plagal modes based upon the old Greek system of tetrachords. Coming down to the tenth century we have Guido Arezzo, a Benedictine monk, concerning whose birth and death little is known, who established the system of solmization, Do, Re, Mi, Fa, etc. It is very probable that he derived this from an old tradition, although some historians of music say, the thought came to him while hearing the choir sing a hymn to St. John, the opening lines of the hymn beginning with the syllables, Do, Re, Mi, etc. He added two more lines to the staves, making these additional lines, color lines, red and yellow.

Since that time music has spread through most of the western races, and improved and enlarged according to the tastes and requirements of the different nationalities.

Although Pythagoras was called the "discoverer of music," records give us very meagre accounts of his teachings ; yet, the Egyptians with whom he studied, were said to have possessed a wonderful knowledge of music and harmony, and as music was one of the requirements necessary to enter his school, he, doubtless, gave his pupils deeper instruction in musical philosophy. It is natural to presume that the monks derived their information from the same source that Pythagoras did. They may have given additional facts to the world, purposely from time to time and bit by bit, in order to gradually restore the lost art.

Now at the close of this century, there seems to be a peculiar crisis reached in music, and indeed in all arts, giving rise to a curious waiting, unsatisfied, unrestful feeling. A new cycle is about to dawn, and the old tune and form will soon change and resolve itself into another key, with a different keynote, rhythm and vibration. H. P. B. says in the *Secret Doctrine*, "new manuscripts will be revealed before the closing of the century," and amongst these, we venture to hope, will be some musical treatises.

In examining the music of the early centuries which is accessible, we find that it was devoid of measure, rhythm, and metre. Rhythm is one of the most important adjuncts in musical form; the re-occurrence of accent at certain time periods producing a most powerful effect. The music of that era would sound very crude to our ears, accustomed as we are to metrical law. Rhythm and vibration are so closely allied that one naturally suggests the other.

It stands to reason that there is a "primary impulse" back of every vibration. Suppose we say that this "primary impulse" is the Sun, wind or air, the mind, or the breath, these furnishing the impulse for all the vibrations of which we are cognizant. The impulse is needed, set in action the will force which causes the friction necessary for the specific rate of vibration. The sun quickening the plant to growth and bloom; the wind sighing over the strings of the Æolian harp producing musical sounds; the breath vibrating over the vocal chords making voice; the mind vivifying the brain into thought and language; all of these natural phenomena come readily within our understanding.

Nature furnishes the poet, artist, or musician with all the materials he needs for the development of his work. In "Caves and Jungles of Hindostan," H. P. B. gives a most beautiful description of a natural acoustic phenomenon which takes place on an island there. She says, "The musician wind, comes here daily to try his art after nightfall especially during the last quarter of the moon." The island is overgrown with tall reeds, and the force of the wind through them brings out musical sounds that resemble now hundreds of Æolian harps and again a full orchestra, producing an indescribably beautiful effect.

The wind or air gives one a very clear idea of an impersonal cosmic force. It would be considered imbecile to seriously blame the wind for the disasters and destruction it causes. If then, we can look upon the law of karma or action, as an abstract law, it simplifies the whole teaching. We get rid of that idea of a personal God chastising or helping his people. The "primary impulse" in the universal mind sets into vibration the whole world plan, even to the tiniest insect or minutest blade of grass. Each form has its distinct rate of vibration which must be conformed to, or failure results, for, "nature has failures as

well as man." Nature requires that all minerals, plants, animals, and men as well as universes conform to the rhythmic impulse back of each form.

Even the elementary student of music knows, that there are certain rules of harmony which must be complied with, or discord follows. This is not from any arbitrary rule of man, but because it is a mathematical law, *i. e.*, certain ratios of vibrations are harmonious and unifying, while others are discordant. This same law works in cycles, all periods of time, the law of karma, also in the fine arts, such as architecture, painting, etc.

The composer knows well that if he wishes to embody his musical thought in a symphony, he must first put the composition into an established key. Then he must adhere to certain laws regarding the melodic succession of chords, well defined time, and rhythm. Deviate from the starting key as much as one may, yet the return movement brings the chords into their original key. Let us take this as an analogy to the manifestation of the universal mind. At the beginning of a manvantara the "primary impulse" existing in the universal mind causes a certain keynote or specific rate of vibration to sound. This vibrates along the sounding board of the cosmos. The world responding to that vibration, starts into existence or form. This manifestation may be very similar to musical form, simple or composite. The word cyclical is sometimes used instead of composite, and is a very good substitute. In the simple form, during the whole period of manifestation, it will never deviate much from the original key, but after a smooth, pleasing melody resolve itself into its closing harmonies.

Composite or cyclical form can be likened to a system of evolution, such as our word *chain* represents. The harmony starts off pure and melodious, gets denser and more discordant at its middle point of evolution, then begins to work back again to its original harmony. The close is all the more beautiful and restful after the intricate succession of chords. But if, on the contrary, when the world is at its densest point of evolution, the most discordant part of its music, it fails to respond and return to the higher closing impulse, then "tonal chaos," or annihilation, results.

That matter attracts matter when in similar phase or vibration, has been well proved by the formation of sand figures by vibration. "Sympathetic vibration" was the basis of Keeley's experiments and system.

An ancient legend reads, "Apollo was the inventor of music. He raised the walls of the city of Troy by the music of his harp alone." It is said "there was one stone alone upon which Apollo laid down his harp, and this stone by his touch became so melodious that whenever it struck with another stone it also sounded like a harp."

Is there not much in that legend over which students might ponder?

It may be that Apollo has again laid down his harp upon a stone, and that this vibration of love, and harmony, which is now sounding through the world is the music from his seven-stringed lyre. Any one of us may become a stone feeling the *sympathetic vibration* from that harp, to sound again in our turn, the wondrous melody. And so, stone after stone becoming attuned, and responding to that vibration, shall raise a wall mightier than that of the ancient city of Troy. This one to last until the manvantaric symphony has become resolved into its closing harmonies.

E. C. MAYER.

A STUDENT'S NOTES AND GUESSES.

IN previous "Notes" I have touched upon the serpent symbol and the eye as a transmitter of consciousness (see THE PATH, June, 1894). The nature of monadic and of point consciousness was next touched upon (PATH, Sept., 1894), and multiple point consciousness shown to be the basis of the picture making faculty, of the sense of separateness, and of the relation of the microcosm to the macrocosm. This was illustrated by the mathematical methods of a survey. In the following paper (PATH, May, 1895), the dual aspects of space were considered, and point action again discussed from a different standpoint, under the title of "Life Centres." Under the heading of "The Tree," the coördinate action of various groups or classes of life centres, was illustrated.

We must continue our meditations in this line, if we would know more of the Tree of Life and of the Fiery Serpent which dwells therein.*

THE CREATURE FULL OF EYES.

The universe is balanced on points. Each particle of everything which has weight, radiates a pulling force in every direction; and this force we call "gravity." More penetrating than the "X Ray," these radiant lines of force pass through all substances without hindrance or deflection: gravity cannot be screened off in any way.

Imagine a physical atom endowed with consciousness, and that it sees with gravity rays; we can then understand that each ponderable atom may be a mirror of the ponderable univere, just as a quicksilver globule mirrors the landscape in all directions.

There would be this difference, however; the quicksilver globule is

* The writer does not claim for these papers anything more than the title would imply. Certificates of truth must come from within.

a balancing point for the light which we perceive, and hence for such a landscape as that which meets the human eye. A "gravity landscape," if I may use that phrase, would comprise the inside and outside of everything; would show the currents of invisible and colorless gases and the structure of the most opaque material. Such a landscape would also be in only one kind of light, which would vary in intensity according to the specific gravity of various particles. It would be a gravity monochrome; dense objects shining brightly, while those of opposite quality would have a fainter radiance. Distance would also be expressed, for Newton's law of inverse squares is but the mathematical formula of gravity perspective.

As the quicksilver globule has weight, that is, is pulled upon from all sides and from all distances by all particles which compose all ponderable objects, we might conceive it endowed with a gravity consciousness, as well as that which corresponds to ordinary light. If used as an instrument by a being of superior intelligence, who would identify his consciousness with that of this elemental point, he would look *through* it by feeling *with* it and it would reveal to him the qualities of natural objects, either by sunlight or by gravity light, according to the will of the user.*

We might call these, if we choose, two different planes of material consciousness; or, if material consciousness is considered, broadly speaking, as a "plane," these would be sub-planes.

But we need not stop here: as the astronomer deals, in his calculations, with the all pervading sweep of gravity rays, so the electrician deals with other lines of force, generated according to kindred and harmonious, but different, formulæ. These would represent other qualities or "planes" of material consciousness, each with a picture world of its own, differing from, yet interblended and harmonious with the others.

Thus: the lines of electric and magnetic "potential" assume strange and complex curved forms, and a magnetic or electric eye, or eye point, would see a different aspect of physical being. It would see around corners, would perceive a translucent world, in which the solid earth would be more like free space, and that which to us is free space, would be a glassy solid, cracked at times by the lightning flash, but healing itself in the wake of the spark. Such an eye would look out into a solid heaven, in which magnetic pulsations would appear as waves of coruscating light, according to the rates of vibration. It would be a veritable "sea of glass, mingled with fire."†

These illustrations of material consciousness, translated into terms of

*In this article, the idea of a ray is used broadly in the sense of a line or direction of force, which may be either static or dynamic, and is not limited to a vibration.

†That, given an "electric" eye, these statements would be simple facts and not fancies, will be conceded by anyone who has followed, even in an elementary way, the mathematical side of electrical science.

human consciousness, might be greatly amplified; but the broad principle to be realized is, that these aspects of natural energies are but different grades of nature's life and consciousness, each constituting a world of its own (or globe if you choose), if considered in a limited way, each world interpenetrating and blending with all the others, and yet, in a truer sense, all taken together constitute but one.

With a special eye for each grade of Nature's being, each of these eyes would identify its user with an apparently separate world. If one only was opened at a time, he would know no other world, and, if memory was obliterated, dream of no other. Each would be a special sight-sense, or window, each looking into a different sphere, or quality, or "plane," of being; each alone would be illusory, and it is only by the intelligent coördinated use of all that the seer would obtain complete knowledge.

Returning to our illustrations: as the mercury globule mirrors the whole landscape, and we perceive this fact because the human eye responds to the same rays, so, the globule being heavy, it mirrors the gravity landscape, but we do not perceive this because we do not have a gravity eye. In like manner it has electrical conductivity and potentiality, which relates it to the world of electrical energies which surrounds it. It has chemical affinities, etc., and all these things bind it to corresponding qualities in every particle of so-called matter.

We must not think of any particle of any given element or substance, as possessing but a single quality; for that would be untrue; but, some one quality must predominate, differentiating it from others. Thus: mercury reflects with brilliancy;* lead is heavy; copper is specially conductive of heat and electricity; iron is magnetic, etc. These elements may therefore be taken as illustrations, or manifestations, of different qualities, or aspects, of the consciousness of Nature; threads from the many hued, intricate, veil of Isis.

But Isis is the mother of the Divine-Human: we are born of her life; clothed with her garments; limited with her qualities, and it is with these that we must perceive, think, and act.

Every particle of matter has some predominant quality. If this particle is used as a window, through which Intelligence looks out into the plane to which the particle belongs, it will be as a colored glass responding to, and transmitting some rays while insensible to others, so that the picture revealed will correspond to its nature.

To use the particle as a window, its consciousness must be identified with that of the higher intelligence, as that of the cells of the eye and their synthetic consciousness, is used by that which looks through the living instrument.

* Is also highly mobile.

Metals have been selected as elementary examples of the mineral consciousness, because the qualities of their consciousness are at least partially known to us, and this knowledge is written out for us in books of physics. Similar aspects of the consciousness of vegetable or animal cells, are but dimly known to us. Yet each cell or life centre is an eye spot, a cranny in the wall, through which we might look, if we but knew it, into that to which its life corresponds, into an aspect of space, or globe, or plane, or whatever we choose to call it.

As these cells are of different qualities, they are selective in their transmissions, like colored windows, to the elements of white light. These windows need not be in the outer wall, for there are "X-Rays" of many, many kinds; but each is a window in the Ark of Life, "self shining within."

We may divide and classify these qualities in various ways; into twelve groups, if you please, and these may be symbolized by shining and translucent objects, such as precious stones, forming the structure of a City of Life.* X. R.

(*To be continued.*)

THOUGHTS SUGGESTED BY THE SCIENTIFIC THEORY OF EVOLUTION.

If there is one fact in nature upon which science has laid greater stress than any other, it is the absolute omnipotence and universality of law. Science is forcing its way into every department of life and existence, and wherever its light is turned law is revealed. Facts apparently the most diverse and contradictory have been collected and correlated, and from this wider standpoint a definite law and order shown to prevail.

The Theory of Evolution is the last step taken in this direction and has established the universal sovereignty of law beyond the possibility of dispute. Step by step science has traced life back through all its forms, no matter how complex or varied until at last it reaches an undifferentiated substance so dead and nebulous as scarcely to be called matter. With a logical clearness that cannot be gainsaid it has shown that all life, all the present universe is the result of law acting on, and working through, this primordial matter; that through process of law this ethereal, uncon-

* The student will easily understand the symbol of the Peacock, and why it should have been called the Bird of Wisdom and of occult knowledge, although in reality a vain and dull witted creature. See also the *Secret Doctrine* II., p. 619, old ed., 655 new.

scious substance is gradually condensed and vivified: that simple cells become complex organisms, the unconscious forms most keenly conscious; all by process of law entering into the heart of matter, forming, evolving, vivifiying, ennobling it. Science has proved that in all this there can be no break nor lack of continuity, "no point where it could be said 'This is a natural process, the result of law, and this is not;'" but that from beginning to end there is one unbroken chain of cause and effect; that every present state is, and must be, the logical result of all previous states, and the no less logical cause of all succeeding ones. It has shown existing nature, the "fixed, the everlasting hills" to be neither fixed nor everlasting, but of their very nature transitory; that which is permanent to be not this or that form but the cosmic process, the process of law, of which these are the ever changing expression. Through the doctrine of the survival of the fittest—not of the strongest—it has shown that only those forms survive which are in harmony with this cosmic growth; that in nature all things are ranked by this;—the degree to which they are at one with her, the degree to which they are conscious of, to which they express, this cosmic law of growth. To nature good and evil are only that which is in harmony and that which is in discord, and discord means death. Everywhere and throughout all, from the highest form of conscious life to the lowest atoms of nebulous matter, law is ever present and omnipotent.

What then is law? What this creative guiding potency that rules so absolutely, that ennobles all it touches, and raises dead matter to consciousness, consciousness of self and of law? All around us we see its results but of itself we think little. We "live and move and have our being" so much in matter, it forces itself so much upon us through our senses, that we are given to thinking of law, if we think of it at all, as some quality, some attribute of matter; and in this view we are strengthened by seeing that matter is never unaccompanied by law.

Yet even at a most superficial examination such an opinion is seen to be untenable. For by the study of matter itself, which materialistic science to-day considers so all important—and perhaps rightly so—we are forced to the conclusion that we know nothing of it save as the vehicle of law; that when we say we know this or that form of life or matter we mean we know more or less imperfectly the law of its being. Though we cannot conceive of matter as apart from law we can conceive of law as apart from matter, the whole science of mathematics stands witness thereto; matter cannot have an independent existence, law can. Hence of the two it is matter not law that is attribute. Thus we see that law is not of matter, nor attribute of matter, but lies far back of it, and though causing, is itself at the opposite pole from the material universe. For law is of its very essence spirit, not spiritual, but Spirit.

With this in mind if we look again at the law of evolution it is as though there were implanted in the heart of each monad of matter a germ of spirit, containing in potentiality the whole universe; as though law were the nearest possible expression of the nature of this germ; evolution its expansion and growth, the manifestation little by little of its potentiality; the law of evolution, the law of its growth.

From this standpoint there open out on every side such wide vistas of thought that we scarcely know where first to turn our eyes. All life takes on a new and deeper meaning. We are too apt in thoughtless life to look no deeper than the lighter ripples of seeming chance which play upon the surface of our lives and say there is no meaning, no deeper current, that can be known and studied. But now we see that within all life, from the highest solar system to the lowest cell, there is a deep, a profound meaning, for there spirit lies revealed. There, if we would but look, the soul's nature may be known and studied and when so studied the deep purposeful current seen.

Law then becomes the expression of spirit in matter; the law of evolution becomes the order and form of its manifestation; and the present universe represents the extent to which such manifestation has taken place. Within the propositions of science wrested with such toil from manifested nature we see far reaching spiritual truths. Far reaching? Nay rather universal. For as science taught the universality and omnipotence of Law so now, far beyond theology's widest conceptions, does it show the universality and omnipotence of spirit; more it shows the unity of spirit; that every monad of matter is a potential universe, that the essence of all things is, and must be, the same.

The absolute continuity of evolution that science has so strenuously maintained, now becomes even more pronounced. What is true of the general current of nature must be equally true of the countless evolutionary streams which compose it, and we see that in the life and development of spirit in matter there can be no break nor cessation. The evolutionary flow may be a spiral one and indeed must be so; for nature moves in cycles. All around us this is shown—as day follows night and night again puts out the light of day, so must periods of unmanifestation follow those of manifestation. Hybernation is a universal fact, but hybernation is not discontinuity. The evolutionary stream must be continuous because it is *one*. The unbroken flow from source to goal, the essential unity of all successive evolutionary lives along one line, their coordination into one distinct individuality, the thread upon which all these lives like beads are strung, is an inevitable consequence.

From this there flows another thought, that the only true life, the only permanency is this evolving spiritual essence that grows, but is not born, not changed nor dies, throughout the ages. As science tells us,

that which is permanent is not this or that form but is that cosmic process of which these are the ever changing manifestation, and this cosmic process is spirit.

It were as well here to remember that no theory, no matter how old, (nor new for that matter) no matter how profound in its simplicity or fascinating in its universality is of value save as it explains the facts with which it deals and is in accord with the general spirit of nature. Man has within him two faculties capable of judging of these two requirements, the first his mind, the second his heart. Deep seated in the heart of man is the conviction that love and mercy are facts lying very close to spirit and should be the law; that "Compassion is the law of laws"; and that the universe rests on

"A love so limitless, deep
and broad,
That men have renamed it
and called it God."

To me it seems that the convictions of the human heart are not lightly to be set aside, (and surely if our mind has led us right this must be true, for the heart lies closest to spirit); that his ideals are the surest knowledge any man has of the great guiding power and essence of nature; that through the heart we partake of that essence and are at one with it; and that in fact as well as in metaphysics perfect knowledge is perfect union. It were well then to look deep into the facts of nature, to examine well this theory to which our mind has led us, to see if it conforms to the convictions of the heart as well as to the reasonings of the brain. For while the brain alone is satisfied we can at best be in possession of but half a truth. Pain does exist and agony and despair, and their existence is a mystery so deep that the brain of man turns shuddering from it. Their purpose can be felt, but rarely told. Yet few who have ever truly drunk the cup of sorrow and bitterness to the dregs, ever suffered unto death, but knew the meaning and the purpose of it, few would barter what they found therein for ought of joy they had known before. Law is merciful and even the brain will have to see its meaning.

If then evolution is the expanding and manifestation of a single spiritual essence, manifesting throughout successive lives, growing by reason of the expansive force of its own being, we must realize that the true identity of each life is the spiritual essence manifesting in it. The true life is the evolving germ, the single essence through all its forms and lives rather than the particular shape it is temporarily occupying. The heart and essence of each bead must be the thread upon which all are strung. Therefore to rightly judge any life it is necessary to consider it as the result of, the expression of, the entire evolutionary ray of which it is the

present manifestation. More than that, as the cause of the future direction of that ray, the determinator of all future states or lives. For we must remember that cause and effect are one and inseparable, and that it is through this law that all growth, all evolution, is accomplished. "As we act to-day so will we be to-morrow." "As the twig is bent the tree's inclined," are proverbs where the truth lies so near the surface that we are blind to it. From this standpoint pain, misery, anguish, all are merciful. They are the hedge of thorns between the pathway of life and the precipice of death. They drive those back who, blindly bent upon destruction turn from the path. For destruction would await those who rush from the path of cosmic evolution. What is the doctrine of the survival of the fittest but this; that the law of life is harmony and the law of death is discord.

Again it should be remembered that this pain and anguish are not of law. They serve a purpose in the law truly, but they are the results of thwarting law, evolution misdirected. Regain the path and both the purpose and the pain disappear. Both pain and pleasure are no more than the guardian angels of life, they are the growth by the wayside, a stimulus and a warning. The way, the way itself is life and life is real and holy—but to return.

So science herself, unconsciously it is true, but none the less surely, points to the existence of spirit pervading all matter. But having proved beyond a shadow of doubt the omnipotence and universality of law and so of spirit, in all kingdoms up to that of man, she leaves us there unaided to apply what she has told us as best we may. There somehow her voice is dumb. She no longer sees law save obscurely in the dead matter of man's body. Surely it would seem as though somehow in man law was not as all pervading as before; as though here a new and disturbing element had entered, an element capable of perverting law, or what we have seen to be the same thing hindering the natural expression of spirit. It would seem as though each man had that within him capable of hindering, diverting or aiding spirit in its appointed course of evolution in matter; as though man partook of that wondrous quality of spirit and could himself guide evolution; as though in him spirit had so wrought consciousness into matter that he as a conscious whole so partook of its nature as to have that guiding and creative faculty one aspect of which we call *free will.* Man now has the power of thwarting spirit for the reason that he is spirit. He is differentiated from the lower kingdoms far more by this than by the attribute of his reason.

All around us is artificial, the result of the will of man. Our animals, trees, fruits and flowers are all the result of man's will. Herein man becomes the guide of evolution and is responsible therefor. Spirit has so far expressed itself in him that he now not only has the guiding of

his own life but that of all around him. More and more the course of evolution is flowing through him. More and more as it expresses itself in him does he become responsible for its trend. Little by little all below him in the scale of consciousness becomes dependent upon him more and more for the development of their lives, and we can see before us man's future taking shape not only as the guide and master of his kind and those below him, but as one shaping worlds and universes to his will.

Through this power uncontrolled, only half realized, man still bound and blinded by matter, mistakes it, the expression, for his true being, and sacrifices the essence to the manifestation, the end to the means.

Blindly, fondly, eagerly he pursues the flying phantom. Ever when thought caught, it turns to dust. Disappointment, pain, tragedy follow his steps. The tragedy of long strife, long sacrifice, attainment, but to find it bitter, bitter past endurance. Man is but the fable of Phæton driving the horses of the Sun. It is this that makes the hard and bitter pain and agony, makes men turn and swear there is no spirit, no law, no mercy, nought but cruel sport of crueller fate with helpless puppets.

Finally, from the depths of his great despair, knowledge comes to him. He sees, or perhaps more truly feels, the true course of the life current in him ; that current which has its source and goal in spirit. Matter ceases to blind him. He finds his peace. Spirit and Law once more become omnipotent. The Drop is merged into the Ocean.

H. B. Mitchell.

God has set two angels to watch alternately at the portals of our life—Joy and Pain. The one with radiant face so easily stained by tears, the other with sad drawn visage yet from which often shines the light of most glorious happiness. He who looks deeply into the mystery of life finds that these two are one, and rightly comprehending this truth is guided by neither, but rests eternally under the sheltering wings of Peace. *Cavé.*

LITERARY NOTES.

THE IRISH THEOSOPHIST for January is a collection of several short articles, all of interest and excellence, from the Editor's "Greeting" to the review of *Pleasure and Pain*, a recent book of Mabel Collins in which we rejoice to hear that the author has returned in some measure to her earlier manner. "The Awakening of The Fires," by Æ., opens with another of his lovely poems. "New Year in the New Land," Charles Johnston writes, giving us first impressions of America, most prominent of which is the "compelling vigor of the earth-breath." Another admirable little article by A. "On Attention," and a pretty child's story, "The Land of Youth," are given. Also the continuation of Mrs. Keightley's "The Bhagavad Gita in Daily Life."—[G.]

CHILD-LIFE for February has an opening story, "Seven Little Daughters of the Sun," most beautifully written, and appealing to the mature mind, but hardly as much so to the mind of a child. "Margery Dean," however, of which the first instalment is given, and which we are told was written by a little girl of seven, contains the imagery and incident, delightful to the childish heart, which desires always absolute simplicity of thought and expression. The verses of the number are in every way inferior.—[G.]

THE THEOSOPHICAL NEWS has continued its excellent work throughout the month of keeping us supplied not only with Crusade News, but details of T.S. work in all lands. If an atmosphere of greater calmness and serenity could be maintained in so doing however—less tension and not so high a pitch—we cannot help thinking it would be advisable.—[G.]

ORIENTAL DEPARTMENT PAPER for January-February has a varied fare. The most striking translations, perhaps, are "The Tale of a Tiger" from *The Book of Good Counsel*, a short but most beautiful passage from the *Hitopadesha* entitled "Vita Brevis," and "Master and Pupil" from the *Crest Jewel of Wisdom*, with commentary.—[G.]

OURSELVES for January opens with a "New Year's Greeting" containing a *résumé* of the Theosophical Movement, following which is the announcement of the opening of a propaganda fund for the distribution of free copies of *Ourselves*. Next is a story entitled "Black Magic," having for its theme the stirring of the passions by the emotionalism of a revivalist meeting. The story is to the present reviewer very distasteful, he being unable to perceive any reason for its publication in a theosophical magazine. "From the Temples of Egypt," by Mr. Coryn, is the title of the *pièce de résistance*. "The Stranger Within Our Gates" gives some excellent hints for branch work. "Simple Talks for Simple People" and "The Work and Its Growth," containing Crusade news, etc., close the number.—[M.]

LAMP for January. The opening article entitled "A Trial Year" is by Mrs. Keightley. It deals with the present time, the overlapping of the cycles, and the great strain and trial resulting therefrom. Reading it in connection with "The Daily Initiation," an article reprinted from *The Path*, where speaking of the daily discipline it says "It may be a child's school but it takes a man to go through it," we find much comfort. After the conclusion of the article, "Evolution and Reincarnation," by William Scott, and the International Sunday School Lessons which as always are not only interesting and instructive, but what is more rare in our valuable theosophical publications, delightfully witty, come the "Editorial Notes." Here is an announcement which we read with mingled feelings of regret. Mr. Smythe tells us that owing to the multiplicity of Theosophical magazines and the fact that the *Lamp* which was started for local propaganda has acquired a circulation too small to be self-supporting, too large to be done justice to by the limited time at his disposal, the magazine will probably be discontinued after its 33d number.—[M.]

THE ORIGIN AND EVOLUTION OF MAN is the title of a pamphlet of 27 pages by Elizabeth A. Kingsbury, F. T. S. It is as stated in the introduction mainly an abstract of what H. P. Blavatsky says in the Secret Doctrine and contains many interesting statements taken directly from that work. There seems to be however some confusion in the use of the terms *rounds and races*. A short account of the races and continents is given which will be interesting to those who have not read the Secret Doctrine. It may be obtained from the author, 519 E. Broad St., Chester, Pa., price 20 cents.—[F.]

MIRROR OF THE MOVEMENT.

CHILDREN'S DAY.

NEW YORK, Oct. 23, 1896.

MR. E. T. HARGROVE,
President T. S. in A.,

Dear Sir and Brother: A suggestion has come to the Lotus Circle Committee from an old F. T. S. that the 13th of April, the day on which Wm. Q. Judge was born, be commemorated by the T. S. in A. as a "Children's Day." The adults to meet with the children on that day, serving to keep alive in the minds of the young, the memory of Wm. Q. Judge. We think this would be peculiarly fitting as the work amongst the children was very near to his heart, and during his last days, he gave much time and valuable assistance towards perfecting the arrangements which made the Lotus Circle work a recognized part of the movement. We submit this request for your approval.

Fraternally and sincerely,
ELIZABETH C. MAYER,
BANDUSIA WAKEFIELD,
JAMES M. PRYSE,
L. C. C.

SAN DIEGO, CALIF., Feb. 17, 1897.

MRS. E. C. MAYER,
MISS BANDUSIA WAKEFIELD,
JAMES M. PRYSE,
Lotus Circle Committee.

Dear Comrades: Your communication of the 23d October missed me in Sydney, and the subsequent delay has arisen in forwarding it from place to place.

I cordially approve of your suggestion to commemorate Wm. Q. Judge's life and work by an annual meeting of the Lotus Circles. You say truly that his heart was in this work among the children. He constantly said that Theosophists were working for the future even more than for the present, and it is evident that the future is in the hands of those who are but little children now.

I cannot imagine any more fitting tribute to Mr. Judge's memory. It will not only do him honor; it must act as a constant incentive to children all over the world to live and labor as he did.

In working out the details of the celebration permit me to advise that you confer with Mrs. K. A. Tingley whose experience in teaching and helping children along the lines followed by the Lotus Circles has been a very wide one.

With every good wish for the success of the work you have specially made your own, I am as always, fraternally yours,

E. T. HARGROVE,
Pres. T. S. in America.

The Lotus Circle Committee have consulted with Mrs. K. A. Tingley, the Outer Head of the E. S. T. relative to the celebration of Wm. Q. Judge's birthday anniversary. She is very much in sympathy with the project, and has suggested a program for the occasion which has been adopted by the L. C. C. This will be printed and sent to every Branch of the Theosophical Societies.

BURCHAM HARDING arrived Jan. 12th at Salt Lake City, Utah. E. S. T. and T. S. meetings were held, and four public lectures delivered in Unity Hall to about 250 people each evening. Daily classes were well attended, attracting new members.

Jan. 19th, Rapid City, S. D., was reached. E. S. T. and T. S. meetings were held, and three public lectures in Library Hall called out large audiences, starting unusual discussion. Sunday, 24th, a lecture was given at Deadwood, S. D., in the City Hall.

Jan. 26th arrived at Lincoln, Neb. Two public lectures in the Conservatory of Music brought a request for another. Between thirty and forty attended the daily classes.

Jan. 30th and the following days public lectures at Omaha, Neb., attracted crowded audiences. The daily classes were also well attended. A supper to over 100 hungry people was very successful.

Sioux City was reached Feb. 3d, three public lectures given in the Court Room to good audiences. Class work was carried on, and a Brotherhood Supper held.

Feb. 6 and 7 a hurried visit was made to Hartington, Neb., crowding into the two days three public lectures, which were well attended, three classes, and two E. S. T. meetings. Sioux Falls, S. D., was reached Feb. 9th. Three public lectures in the Opera House drew 400 each evening, and daily classes gave further interest.

The month's record is a continued experience of earnest devotion on the part of members, and an intense interest on the part of the public in learning the philosophy.

ENGLISH LETTER.

The opening month of the New Year has been chiefly marked by activity in the direction of Brotherhood Suppers. Two have been given at Bow, one near the Central Office and one at Hammersmith. Funds seem to drop from the sky when wanted and there is every prospect of being able to continue this valuable work.

Still the same steady work and growth goes on in all the Branches throughout the country, and many are putting into practice the plan of starting five other Centres in their vicinity with excellent results.

In the London district Ilford and Highgate Centres have become Branches, and the new West Middlesex Branch has formed a Centre at Hammersmith. The Primrose Hill Centre will shortly become the Camden Town Lodge.

The South-western Lodges, at Clifton, Shepton Mallet, Cardiff and Market Lavington, and the Centres at Bath and Weston-super-Mare have organized a South-western Federation. Portsmouth and Ventnor will probably join.

Brother Crooke passed through London on Feb. 1, on his way to Paris where he will spend a week, and then take on his return journey Brighton, Portsmouth, London, and the South-western Branches. Later in the month he goes to Manchester to address the Independent Labor Party, and then on to Halifax, Leeds, Hull, Scarborough, and York.

The Propaganda Committee is organizing a "Self-Denial Week" from Feb. 13 to 19 half the proceeds to go to the Crusade and half to the Home Crusade.

All are very glad to hear of the earlier return of the Crusaders and are looking forward to the account of their progress through America.

LONDON, Feb. 3. BASIL CRUMP.

THE CRUSADE OF AMERICAN THEOSOPHISTS AROUND THE WORLD.—PRELIMINARY REPORT.

That which seemed to many impossible eight months ago, is now an accomplished fact. For seven and then eight Theosophists to form the circuit of the earth, carrying a message of brotherly love from country to country, must have appeared at first sight impracticable. Those who thought so, however, had not appreciated the devotion of many members in America and elsewhere, who did not wait to consider the possibilities of success or of failure, once they were satisfied that it was *right* to assist the Crusade on its way.

Many difficulties had to be overcome. Such a journey, if only undertaken by one person, would involve considerable expense. If seven or more were to go, the outlay would necessarily be immense. Who, furthermore, could afford to thus sacrifice nearly a year, away from home and business, in order to join in this work for discouraged humanity? How, again, could practical good be accomplished in those European countries, where English is an unknown tongue? The Crusaders could hardly be expected to lecture in six or seven different languages. And, lastly, what would become of the work in America if some of its best members were withdrawn for so long a period?

All these objections came to nothing in the end. Fewer things are "impossible" in nature than most people believe. Faith and will together are almost unconquerable. And for those who proved themselves worthy of membership in the Theosophical Society some two years ago, that which was difficult yesterday, can be accomplished easily to-day. This is a fact to many whose personal experience will bear out my statement.

In the first place, the funds for carrying the enterprise to a successful issue were promptly guaranteed, thanks to the self-sacrifice of one or two who would prefer that I should not mention their names.

In the second place, the right persons to take part in the work were selected, and in every instance answered to the call. Then satisfactory arrangements were made for the carrying on of the work in the absence of those who left important posts in the Theosophical Society in America. The difficulty of addressing audiences not familiar with nglish was overcome by our good fortune in almost invariably finding interpreters who knew something of Theosophy. Everything being prepared, on June 13, 1896, the Crusade left New York.

We began work in Liverpool, holding a public meeting in the largest hall in the city, which was crowded. Also a Crusade Supper was given to several hundreds of the poorest people who could be found on the streets.

These Crusade, or "Brotherhood" suppers as given in Liverpool, and all other cases, were free entertainments, consisting of a good supper, and the best music that could be obtained. After the supper the members of the Crusade gave brief addresses on Brotherhood, from various standpoints, in no way conflicting with whatever religious beliefs their hearers might entertain. At all of these suppers the utmost enthusiasm was aroused, the poor people saying that judging both from words and deeds they had at last learned what true brotherhood was, and wherein it differed from "charity."

From Liverpool, the Crusade passed on to London, holding a public meeting in Bradford on the way. In London, for the first, but not the last, time, most untheosophical opposition was met with. A letter, signed by Col. Olcott and a lady member of his organization, with others, appeared in one or two English newspapers, warning the public against the Crusade and its members. This attack was so utterly uncalled for, that I am informed many persons connected with Col. Olcott's organization protested vehemently against the course their leaders followed.

The Crusaders had not either publicly or privately attacked the enemies of their Society; they had remained silent in regard to the outrageous and treacherous treatment of the late Mr. W. Q. Judge. They had no intention to criticise the small band of his enemies in England. They had far more important work to do. They had to remove almost countless misconceptions concerning Theosophy, and had to show the public that Brotherhood was the basis of the true theosophical movement.

In spite of our silence these attacks were made, being renewed later with even more bitterness and unfairness than in London. In order to remove misconceptions sure to arise from this unbrotherly proceeding, I was henceforth obliged to announce at all our public meetings that the Crusade had no connection with Col. Olcott, or his organization.

Indifferent to the attacks upon their work, the Crusaders held several successful public meetings in London and its environs. A big Brotherhood Supper in Bow, one of the poorest neighborhoods near London, did much to spread an understanding of our principles, besides giving a large number of the destitute a happy evening and good supper.

From London the Crusade proceeded to Bristol, and Clifton, then to Southport, Middlesborough, Halifax, and so on to Glasgow and Edinburgh. Wherever they went they met with the most cordial reception from the press and public. The greatest courtesy was extended to them, not only as Theosophists, but as Americans. This was quite as marked on the continent of Europe, in India, and Australia, as in England. In particular, mention should be made of the kindness met with at the hands of the steamboat and railroad officials, who seemed to recognize that we were working for a good cause—the cause of Brotherly Love.

From Scotland the Crusaders travelled to Ireland, holding public meetings in Bray and Limerick, as well as in Dublin, where, on the 2d and 3d of August the Convention of the Theosophical Society in Europe was held amidst the greatest enthusiasm. In Dublin another Brotherhood supper was given with unrivalled success. Very useful work was also done at Killarney in a quiet way.

Once more to London, and then to Paris, Amsterdam, Berlin, Hamburg (where one of our number journeyed alone), Geneva, Interlaken, Zurich, Hallein—the home of Dr. Franz Hartmann, by whom the Crusaders were most kindly entertained—and then Vienna, Udine, Venice, Rome, Naples, Athens, and Cairo. In every city visited where no Branch of the Theosophical Society in Europe previously existed, one was formed, and where they already existed their membership on an average was more than doubled. Since our visit to England the number of members there has been trebled.

National Divisions of the Theosophical Society in Europe were formed in Scotland, France, Germany, Austria and Greece; another in Egypt. In Athens excellent results were met with. A public meeting in one of the largest halls in the city was crowded to overflowing, the attendant police reporting that over five hundred people had been turned away at the doors, and no one was surprised at the formation of a Society next day with over one hundred founder-members.

After Egypt, India was the country next visited And here greater difficulties had to be overcome than in any other country. Theosophy in India was found to be practically dead. Out of the 156 Branches of the Adyar Society said to exist in their Convention Report of 1896, 44 are frankly entered as "dormant." But this in no way represents the facts. Many of these alleged Branches consist of one member, who may or may not pay the annual fee demanded by the Headquarters of his Society.* Many more of the Branches hold no meetings and exist merely on paper. On our arrival in India, according to the most trustworthy reports of native members of that organization, there were only five active Branches of Col. Olcott's Adyar Society in the whole of India, one of which was rapidly approaching a stagnant condition.

Further, the public press was found to be disgusted with what had for some time passed under the name of Theosophy. It was condemned as unpractical and often as absurd. False and pernicious conceptions of Theosophy were rampant among many Theosophists themselves; the teachings revived by Madame Blavatsky had been materialized and degraded; brotherly love had been entirely lost sight of for the most part. The antagonism known to exist between the mass of Hindu and the Mohammedan population had in no way been healed. One sect of one religion had been exalted over all other denominations, and Theosophy itself had degenerated into a narrow system of sectarianism. The East and the West had been still further separated, owing to the foolish teaching of certain prominent English members of the Adyar Society, who, in order to curry favor with the Brahmins—thus unconsciously showing their low estimate of the intelligence of the Brahmins—had indulged in the most absurd flattery, exalting everything Indian, condemning the civilization of the Western world as useless, demoralizing, and as something to be shunned by every Indian patriot. Europe and America had been publicly branded by these short-sighted propagandists as contemptible in their civilization, and utterly harmful in their influence upon Indian thought and custom. The majority of Indians know very little of Europe and practically nothing of America, but we found that the more enlightened among them had been quietly undoing the effect of such untheosophical teaching, urging their friends, as we did, to take what was good from the West; to

* It should be distinctly understood that membership in the numerous Societies we formed in Europe and India was *free;* no fees or dues or payments of any sort had to be made to our headquarters or to the Crusade, nor are annual contributions demanded or expected.

While dealing with the financial question, it is as well to add that the Crusade has collected no money at any time on its journey. All its meetings have been free to the public; it has paid all its own hotel and travelling expenses, and only in two or three cases have local members helped to defray the expenses of advertising, hiring of halls, and so forth. The members of the Crusade gave their services freely, receiving no salaries whatever. Those of them who could do so helped to support the Crusade financially, as well as by their direct service. It may not be generally known that there is no salary attached to any office in the Theosophical Societies in America, Europe or Australasia.

imitate whatever was worthy of imitation, and to reject what was actually harmful or wrong.

These difficulties were to a large extent overcome as a result of our visit. For Theosophy was presented in a common sense, practical way. It was shown to be of universal origin and not the creation of any one race or people. Dogmatism and intolerance were condemned, no matter where met with. Good was shown to exist in the West as well as in India. Every possible effort was made to unite the contending factions of Hindus and Mohammedans in bonds of kindly brotherhood. In every Society we formed, Hindus and Mohammedans were given equal representation among the office-holders. Thus in Delhi, the President elected was a Hindu, the Vice-President a Mohammedan, the Treasurer a Jain. No effort was spared to show that actually as well as on paper the only binding object of the Theosophical Society is to form the nucleus of a universal brotherhood of humanity, without any distinctions whatever. Those who joined our ranks were urged to immediately undertake some practical philanthropic work for the good of their country and fellow men and women. Every branch society organized itself into a Relief Committee, in view of the terrible famine which had already laid its iron hand upon the country. I shall have more to say in regard to this famine in concluding the present report.

Everywhere success attended our efforts, and what might be called the spirit of new-world energy, seemed to inspire all those who joined hands with the Americans for the good of India and the whole world. In Delhi, in Lucknow, in Ludhiana, Benares, and Calcutta, and later on in Colombo, large numbers of the most intelligent natives expressed themselves as anxious to be enrolled as members of the Indo-American Theosophical Societies. Men of culture, of position and recognized ability gladly accepted posts of responsibility as office-holders. All opposition was forgotten as the facts began to speak for themselves.

As a preliminary visit of unknown people to an unknown land, the results obtained were most gratifying. In India, as elsewhere, our success proved that not only was the Crusade a right and even necessary enterprise, but that the right time had been appointed for the undertaking. The way has been paved for similar movements in the future, which will be conducted with twice the ease and with five times the benefit of this first long tour.

The enthusiasm met with on our arrival in cities where branches already existed, and the enthusiasm and gratitude shown by members new and old in bidding us farewell on our departure, was in itself sufficient proof that our labors and the sacrifices of those who had helped the work while remaining at home had not been thrown away.

Before leaving Calcutta some members of the Crusade went on a tour of inspection and for other reasons, to Darjeeling, a small town on the borders of Bhutan and Sikkhim. The whole party then journeyed southwards by way of Madras, to Ceylon, meeting with the same success there as in India, organizing a Society in Colombo. They then left for Australasia, arriving at Adelaide not long before the beginning of the new year, 1897. Travelling overland from Adelaide they held a public meeting in Melbourne during the holiday season, and during a strike which temporarily occupied the public mind to the exclusion of all other matters. Nevertheless a strong centre was formed there, which should in the course of a few months develop into a still larger organized Society. Such a society could have been formed there and then, but it was thought better to postpone the hour of its organization.

Success in Sydney had been expected, and our anticipations were more than realized. We were greeted with the kindliest enthusiasm by the many tried and devoted members of the New South Wales division of the Theosophical Society in Australasia. Our two public meetings were crowded; the Brotherhood Supper was thoroughly appreciated; the

press was most friendly—as it was in every case in every country visited—and the members of the Adyar Society resident there distinguished themselves by being the only branch of that organization who expressed a friendly feeling towards us and our work for brotherhood.

Next came Auckland, where the same experience was met with in cordiality of reception and in the well-attended nature of the meetings which we held. Two public meetings and a Brotherhood Supper, besides private meetings, give the outer record of our work there.

On our way home from Auckland to San Francisco we touched at Samoa, and during our six hours' stay found the representative of a large body of natives who had been waiting to join the Society. So our short stay at Samoa was far from being waste time.

At Honolulu, also, we met some members of our Society, and held a small meeting on board ship.

To-morrow, the 11th of February, we reach San Francisco, at the end of our crusade around the world, but for the overland trip to New York. We are, however, but at the beginning of our labors. The immediate future will see the laying of the foundation stone of the School for the Revival of the Lost Mysteries of Antiquity, at San Diego, in Southern California, and then our return to New York City, stopping *en route* and holding public meetings at Los Angeles, Sacramento, Salt Lake City, Denver, Kansas City, St. Louis, Chicago, Fort Wayne, Toledo, Cincinnati, Buffalo, and Toronto.

All true Americans should be interested and feel glad at the success of this difficult undertaking. The message of Brotherhood thus delivered to the people of so many different lands was summed up in the motto on our banner:

"Truth, Light, Liberation for Discouraged Humanity."

It would surely be difficult to find words more fitly expressing the early ideal of the great American Republic.

While much good was accomplished at our public meetings, it should not be supposed that these were our only means of propaganda. The press, as already stated, was invariably friendly, and published from first to last many hundreds of columns containing theosophical matter matter arising out of the Crusade.

But some of the most effective work was done privately. Numerous personal interviews were in many cases productive of far-reaching results for good.

In every country visited, work was done peculiar to that country, as in India, where special success was met with in uniting the different religious factions of its teeming population.

Stress was laid everywhere on the importance of attending to the theosophical education of children. Classes were organized and arrangements were made in several instances for the establishing of schools of industry, where the young could be taught useful trades as well as gaining instruction in science, philosophy and religion—the religion of their fathers, whatever it might be, unless otherwise expressly desired. In the missionary schools in India, where many Hindus and Mahommedans are obliged to send their children on account of the low rates charged, various forms of the Christian religion are made the chief subject for study, and the young boys are forced to hear the religion of their ancestors insulted and held up to scorn, either directly, or more frequently indirectly. Parents were urged to keep constantly in mind that with their children rested the future of the human race.

Everywhere Theosophy was made practical, simple, and applicable to the most ordi-

nary affairs of daily life. A broad spirit of tolerance and moderation was shown to be the first result of our work, so foreign in all respects to any extremes of thought or action.

That the Crusade has been a marvellous success throughout I need not add. People from almost every country in the world came into personal contact with us, travelling in many cases hundreds of miles in order to do so. Their letters prove that they did not regret having done this.

All along our route an enormous number of letters have reached me from persons who had never heard of Theosophy or the Society before. These people are now in correspondence with some of our best students, and no doubt they will become before very long, centres, around which fresh branches of the Theosophical Societies will spring up.

So ends the first Crusade. It was a preparatory effort. The work of the future is well cared for, and this Crusade was necessary to make that work possible.

It would be invidious to mention by name those who helped to make the Crusade a success, by either joining directly in its labors, by assisting it financially, by doing the work at the headquarters of the Society of those who took part in it, or by preparing the field in advance in the cities visited. These individuals were not working for glory or recognition, but for love of the cause of brotherhood. Their reward must be interior. It must be great.

If Theosophists throughout the world continue to do their duty as they have done during the past year, we shall have half the world in our ranks in the course of the next hundred years. To fail now, would be to betray the most sacred of trusts. To succeed, will mean that in all countries a feeling of brotherhood will arise in the hearts of men, irrespective of their religious and racial differences. They will be tolerant of the failings of others, while more severe with their own; they will be lovers of justice and right, worthy aspirants for light and truth. They will look upon it as at once their duty and their pleasure to relieve suffering wherever it may be found, and growing wiser as they grow more compassionate, they will take steps to lessen the chances of future suffering by teaching their fellow men the laws of nature, the laws of health and disease, of right and wrong.

Such a condition of things as now prevails in India would then be impossible. Times of dearth would be provided for in advance, and the frightful spectacle of thousands—men, women and children,—dying of starvation would never call for immediate and unpremeditated relief. Such relief can at best be but partial and insufficient. Under the present condition of things, however, it is most urgently needed, and it is my intention to take up a collection on behalf of India's famine-stricken people at all the Crusade meetings held n America. As this comes under the head of Crusade activities, the following letter to the American press briefly gives the condition of things prevailing in India, and the best means of relieving the suffering:

"*To the Editor of the.* . . . .

"SIR:—The needs of the people of India at the present time are so great, and are so little appreciated by those not familiar with the condition of affairs there, especially among the poorer class of natives, that I trust you will permit me to place before your readers certain facts which I feel sure will inspire many of them to take active steps to relieve the needs of these unfortunate people.

"In our recent journey through India, from Bombay to Calcutta, by way of Jaipur, Delhi, Lucknow and Benares, our route lay where the famine is least felt, for we did not leave the main highways of traffic. But even then I witnessed sights which are too terrible to give in detail, and heard from reliable sources of the still more appalling state of affairs in the up-country districts and in the villages off the lines of railroad.

"From all quarters rumors reached me of the terrible condition of things existing as a result of the failure of the rains. Grain of all descriptions was at a prohibitive price. Native laborers, whose average monthly wages do not at any time exceed from two to three rupees

(58 to 87 cents), were left absolutely destitute, wandering through the country dazed for want of food; fathers and mothers forced to see their little children too weak to even cry for nourishment. Children particularly are dying in large numbers, as on account of their tender years they are naturally the first to succumb.

"News of one sad case was brought to me by one of our members at Lucknow, just before my departure from that city, of a man and woman living in a suburban village who had been for days without food. The father in his desperation, at last sold the child for eight annas (about 14 cents), and the mother on hearing the news dropped dead from the shock. Many other still more shocking instances of suffering could be told, but space will not permit.

"The bare fact is that these people are suffering, and that should be enough to touch the hearts of all those who have one iota of brotherly love in them. All distinctions of creed, sex, caste, or color should be set aside in view of this dire distress.

"The members of the Indo-American Theosophical Societies, with which I am connected, have been organized into district Relief Committees, and no better channel could possibly be found for the distribution of grains. Those who compose these Committees are natives of all denominations, people of high standing, with the real interests of their countrymen at heart—not paid agents. Those of your readers who wish to help these starving people should send contributions of grain or money to any of the following:

MR. E. A. NERESHEIMER,
20 Maiden Lane, New York, N. Y.
MR. A. H. SPENCER,
Cor. Church and Leonard Streets, New York, N. Y.
DR. J. D. BUCK,
124 West 7th Street, Cincinnati, Ohio.
MR. E. B. RAMBO,
418 Market Street, San Francisco, California.

"These contributions will at once be forwarded to the care of the Editor of *The Advocate*, Lucknow, India; Ram Parshad, Professor of Science at the Municipal Schools, Delhi, India; or to Babu Deb Prasad, Government Inspector, Benares, India.

"Contributions of grain will go further than money, as grain is so scarce in India that the price has become prohibitive. Prices are kept up by speculators.

"It is my earnest hope that the true spirit of brotherly love will be shown by the people of America, and that enough grain will be forthcoming to justify the chartering of a special cargo boat, thus enabling the grain to be conveyed at greatly reduced rates.

Yours faithfully, [Signed] KATHERINE A. TINGLEY."

I need hardly add anything to this appeal. Committees have been formed throughout the Theosophical Society in America for collecting funds and grains which will be forwarded immediately to the centres of the famine district. Refusing as I have always done and always shall do, to handle any money myself, which has been collected for charitable purposes, I yet feel it my duty to urge all who have the smallest coin to spare to donate it for this good object; but under no circumstances should such donations be sent to myself.

Sad as the subject of India's famine is, it is yet the fact which I would make the most prominent in this report. For it tells a history of more than physical hunger and pain. It points directly to the great causes of all human woe, selfishness and ignorance. To do away with these and leave divine wisdom in their place, must always be our prime object. Only wisdom and compassion can regenerate the world. It was to take some crumbs of wisdom and much compassion to the peoples of other lands that this Theosophical Crusade went forth on its mission of love. It is to carry on the work, thus started, to a successful

end, that the School for the Revival of the Lost Mysteries of Antiquity will be founded; for in that School will be taught the science of life and of true Brotherhood.

It is a glorious work, and those who take part in it are indeed fortunate. Their responsibility is great, and the calls made upon them often heavy. But they should know that they are working with the tide of the world's life working with them. They can afford to keep in their hearts an immense courage, an utter fearlessness, an unshakable determination. For victory is ready waiting for them. They, for their part, have only to do their simple duty.

May every Theosophist and every lover of the race press forward into the future, determined to play his part nobly in this work for the millions yet unborn.

KATHERINE A. TINGLEY.

FIRST MEETINGS IN AMERICA.

The Crusaders reached San Francisco on the morning of Thursday, February 11th, and with the good luck and good fortune which has followed them around the world, they were exactly on time. In spite of the early hour the pier was lined with members to give them enthusiastic greetings with the usual waving of flags, cheers and cries. There was little confusion on landing, so expert have the Crusaders become in the handling of baggage, passing of customs, arranging of transportation and hotel accommodations, and before noon the entire party was installed in the hotel. The balance of the day was devoted to reading mail, baths, barbers and shopping, Friday to consultations and preparations for the local meetings and the whole American campaign. In the evening an informal reception was given to members in the Academy of Science Hall, and owing to the crowd it was not possible to do more than turn the affair into an informal meeting at which several of the Crusaders spoke.

Saturday Mrs. Tingley gave to visitors, and the hotel corridors were lined for hours with people waiting their turn. The other Crusaders attended to the multitude of details about the meetings both at San Francisco and at other places soon to be visited. In the evening was a large general E. S. T. meeting, at which about 40 new members were admitted. After this meeting, and in spite of the very late hour and the enormous fatigues of the day, Mrs. Tingley visited a sick child, at the special request of the mother, one of the local members.

Sunday was the busiest day of all. Brother Rambo piloted a small party, including Mrs. Tingley, and Messrs. Hargrove, Pierce and Patterson out to San Quentin prison where so much good work has been done. The Crusaders all spoke to about 700 prisoners. The chief incident of the visit was the speech of Mrs. Tingley—her first of the kind on American soil—and as an evidence of her power over her hearers it was interesting, even if pathetic, to notice tears in the eyes of many of the convicts. On the return to the city in the late afternoon, hurried preparations were made for the great public Crusade meeting. This was the largest Theosophical gathering ever held in San Francisco, and one of the largest ever held anywhere. The hall, the largest that could be obtained, normally holds about 2000. Every seat was taken at 7 P. M. At 7.30 every available inch of standing room was taken, aisles were filled with chairs, and people seated on the floor, and even the anteroom at the entrance was jammed. From 7.30 until long after 8 a constant stream of people came, found entrance impossible and turned away.

It was estimated that at least 5000 people heard or tried to hear the speakers. The interest was intense, and was maintained throughout, as was evidenced by two facts: *First*, people stood to listen from 7.30 until 10 o'clock; and *second*, a slight fire in the wings filled the hall with smoke, which for an hour and a half came pouring out over the

stage. It is pleasant to record that not only was there no panic, but that people stayed and listened without break of interest until the very end.

After the public meeting the third meeting of the day was held. This time a brotherhood supper to several hundreds of San Francisco's poor. It was most successful. At both meetings Mrs. Tingley and the other Crusaders spoke with all their well known fire and power. They have, in the opinion of all, much improved in speaking, and it was curious to note the pride with which local Theosophists listened, especially to Mrs. Tingley. With comparatively little preliminary training she has become a singularly effective speaker, who never fails to deeply move her audiences.

Monday was spent with the well known Prof. Ardsley who holds the chair of Architecture and Egyptology in the State College of California. He offered to submit designs for the new school building; Mrs. Tingley, who knows just what she wants for the permanent building, explained the main features of the structure as it is to be to Prof. Ardsley and he with his great knowledge of Egyptian architecture will fill in the details, and will shortly submit a comprehensive design. If it is possible to carry out fully Mrs. Tingley's ideas, the new college building will undoubtedly be the most wonderful building in America, if not in the world.

Monday afternoon was again devoted to personal interviews and correspondence. In the evening a second and very successful public Crusade meeting was given in Oakland, and early Tuesday morning the Crusaders and a large party of friends left for San Diego, to take part in the ceremony of laying the corner stone of the *School for the Revival of the Lost Mysteries of Antiquity*.

No one not present in San Francisco can appreciate the widespread public interest that has been aroused by the Crusaders' visit. The papers have been most friendly and have devoted columns daily to the different proceedings. In the Sunday editions, the entire first page of one of the largest of the papers was devoted to a very fair picture of and interview with Mrs. Tingley, while all the others had some special article on matters of Theosophic interest. In a word, the entire visit of the Crusaders to San Francisco has been a complete and very gratifying success, and will unfailingly result in widely spreading and greatly increasing the influence of the Theosophical movement.

G. Hijo.

A chain of flowers is more difficult to break in pieces than a chain of iron.—*Hermes*.

ÔM.

THEOSOPHY.

VOLUME XI.—1896-7.

INDEX.

A.

Address to the People of India..... *Katherine A. Tingley* 299
Are We Three-Dimensional Beings?.....*Franz Hartmann* 180

B.

"Best Luck. As Ever, W. Q. J."..... *Allen Griffiths* 101
Brotherhood—a Fact in Nature..... *Archibald Keightley* 347

C.

Children of Theosophists, The..... *James M. Pryse* 266
Choice, A..... *Cavé* 240
Conversion of Paul, The..... *C.* 142
Correspondence 122, 156
Cremation, The..... *C. F. W.* 38
Crusade, The.....96, 97, 127, 129, 159, 161, 191, 193, 221, 225, 257, 285, 292, 322, 353, 378
Cyclic Impression and Return and Our Evolution..... *W. Q. Judge* 305, 327, 359

D.

Danger Signal, A..... *Cavé* 335
Death of William Q. Judge 27
Dream, A..... *E. M. J.* 215

F.

Failure?..... *J. H. Fussell* 276
"First Stone, The"..... *Julia W. L. Keightley* 343
Fragments ..... *Cavé* 206, 302
Friend and a Brother, A..... *E. Aug. Neresheimer* 56
Friend of Old Time and of the Future, A..... *Robert Crosbie* 49

G.

Ghosts.....*M. H. Wade* 176
"Greatest of the Exiles, The".....*G. Hijo* 50

H.

His Balance.....*W. Main* 73
His Light.....*H. A. W. Coryn* 82
"His One Ambition".....*J. D. Buck* 41
Historical Epochs in Theosophy.....*J. D. Buck* 19
H. P. B. was not Deserted by the Masters.....*William Q. Judge* 14
Hundred Years Ago, A.....*Charles Johnston* 310, 339

I.

In a Savage Country.....*H. T. P.* 179
In England and America.....*Alice L. Cleather* 83

J.

Jacob Boehme and the Secret Doctrine.....*W. Q. Judge* 233

K.

Kindness—Black Magic?.....*Vera Johnston* 116

L.

Last Days of W. Q. Judge, The.....*E. T. Hargrove* 34
Lessons of a Noble Life, The.....*Katharine Hillard* 75
Letter to the Madras Mail.....*Charles Johnston* 286
Literary Notes..... 29, 61, 90, 123, 157, 189, 217, 251, 282, 316, 349, 376
Lonely Sentinel, The.....*Katharine Hillard* 183

M.

Man and Teacher.....*Edward B. Rambo* 53
Memorial Articles W. Q. Judge... 27, 28, 34, 38, 41, 43, 46, 49, 50, 53, 54, 56, 58, 70, 73, 75, 82, 83, 85, 100, 101, 103, 106
Metaphysical Character of the Universe, The.....*E. T. Hargrove* 6
Mirror of the Movement.....30, 62, 91, 125, 158, 191, 219, 253, 283, 318, 350, 377
Moral Law of Compensation, The.....*W. Q. Judge* 199
Morning Star of the Mysteries, The.....*James M. Pryse* 100
Mystical Poem, A.....*Vera Johnston (trans.)* 312

N.

Nature's Veils.....*Jasper Niemand* 172
New Forces.....*Julia W. L. Keightley* 140
New Year, The.....*Abu-ben F.* 314
Notice.....*J. D. Buck* 28

O.

Occultism in the Upanishads.....*C. J.* 185
One of the Immortals.....*Jerome A. Anderson* 46
On the Future: A Few Reflections.....*W. Q. Judge* 262
On the Mountain.....*Cavé* 363
Our Friend and Guide.....*J. H. Connelly* 85

P.

Paul's Use of Divine Names.....*C.* 208
Paul the Initiate.....*C.* 106
Pleasure.....*The Scribe* 241
Preliminary Report—Crusade.....*Katherine A. Tingley* 378

Q.

Questions and Answers..... 26, 88, 120, 154, 188, 216, 249, 279

QUOTATIONS—
Book of Items.....96, 160, 192, 224, 256, 288, 289, 352
Cavé..... 375
Chhing Chang Ching..... 353
Ecclesiastes.....193, 225
Farewell Book.....64, 128, 320
Golden Verses of Pythagoras..... 1
Hermes..... 386
Katha Upanishad..... 129
Luke..... 161
Marcus Aurelius..... 97
Matthew..... 33
Psalms..... 32
Tào-Teh-King.....66, 321
Vangisa-Sutta..... 33
Vishnu Purana..... 257

R.

Richard Wagner's Music Dramas.....*Basil Crump* 23, 113, 147, 212, 272, 336

S.

School R. L. M. A..... 321
Screen of Time, The..... 1, 33, 65, 97, 129, 161, 193, 225, 257, 292, 322, 353
Significance of the Present Time, The.....*Claude Falls Wright* 58
Some Reasons for a Belief in Mahatmas.....*G. A. Marshall* 202
Some Reflections on Music.....*E. C. Mayer* 364
Students' Notes and Guesses, A.....*X. R.* 367

T.

Teacher and Friend.....*J. H. Fussell* 193
Theosophy in the Apocrypha.....*Katharine Hillard* 238, 269

Theosophy in the Home ..... *J. W. L. Keightley* 245
Thoughts and Words ..... *Vera Johnston* 331
Thoughts Suggested by the Scientific Theory of Evolution ..... *H. B. Mitchell* 370
Three Qualities, The ..... *Franz Hartmann* 110
Tribute, A ..... *G. L. G.* 106

U.

Urgent Appeal, An 96

V.

Voice from the Darkness, A ..... *Cavé* 275
Vow of Poverty, The ..... *Jasper Niemand* 11

W.

Weird Tale, A ..... *W. Q. Judge* 135, 169
With H. P. B. in the Seventies ..... *A. L. P.* 150
Word of Warning, A ..... *E. Aug. Neresheimer* 289
"W. Q. Judge" ..... *Julia W. L. Keightley* 70
W. Q. J. as I Knew Him ..... *Elliott B. Page* 43
W. Q. J. as Organizer ..... *A. H. Spencer* 54

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